

## Webster's (Modified), Darby's Translation (Modified) and Young's (Modified) for Analytical Study

- 1** Paul, an apostle of Jesus [Yashua] Christ by the will of God, and Timothy our brother, to the assembly of God which is at Corinth, with all the saints who are in all Achaia:  
Paul, apostle of Jesus [Yashua] Christ by God`s will, and the brother Timotheus, to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaia.  
Paul, an apostle of Jesus [Yashua] Christ, through the will of God, and Timotheus the brother, to the assembly of God that is in Corinth, with all the saints who are in all Achaia:
- 2** Favor be to you and peace from God our Father, and from the Lord Jesus [Yashua] Christ.  
favor to you, and peace from God our Father, and [the] Lord Jesus [Yashua] Christ.  
favor to you and peace from God our Father, and the Lord Jesus [Yashua] Christ!
- 3** Blessed be God, even the Father of our Lord Jesus [Yashua] Christ, the Father of mercies, and the God of all consolation.  
Blessed [be] the God and Father of our Lord Jesus [Yashua] Christ, the Father of compassions, and God of all encouragement;  
Blessed [is] God, even the Father of our Lord Jesus [Yashua] Christ, the Father of the mercies, and God of all comfort,
- 4** Who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble by the consolation with which we ourselves are comforted by God.  
who encourages us in all our tribulation, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God.  
who is comforting us in all our tribulation, for our being able to comfort those in any tribulation through the comfort with which we are comfort ourselves by God;
- 5** For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.  
Because, even as the sufferings of the Christ abound towards us, so through the Christ does our encouragement also abound.  
because, as the sufferings of the Christ do abound to us, so through the Christ doth abound also our comfort;
- 6** And whether we are afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer or whether we are comforted, it is for your consolation and salvation.  
But whether we are in tribulation, [it is] for your encouragement and salvation, wrought in the endurance of the same sufferings which \*we\* all suffer,  
and whether we be in tribulation, [it is] for your comfort and salvation, that is wrought in the enduring of the same sufferings that we also suffer whether we are comforted, [it is] for your comfort and salvation;
- 7** And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.  
(and our hope for you [is] sure;) or whether we are encouraged, [it is] for your encouragement and salvation: knowing that as ye are partakers the sufferings, so also of the encouragement.  
and our hope [is] stedfast for you, knowing that even as ye are partakers of the sufferings -- so also of the comfort.

- 8** For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, so that we despaired even of life:  
For we do not wish you to be ignorant, brethren, as to our tribulation which happened [to us] in Asia, that we were excessively pressed beyond [our] power, so as to despair even of living.  
For we do not wish you to be ignorant, brethren, of our tribulation that happened to us in Asia, that we were exceedingly burdened above [our] power, so that we despaired even of life;
- 9** But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead:  
But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God who raises the dead;  
but we ourselves in ourselves the sentence of the death have had, that we may not be trusting on ourselves, but on God, who is raising the dead,
- 10** Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:  
who has delivered us from so great a death, and does deliver; in whom we confide that he will also yet deliver;  
who out of so great a death did deliver us, and doth deliver, in whom we have hoped that even yet He will deliver;
- 11** Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.  
ye also labouring together by supplication for us that the gift towards us, through means of many persons, may be the subject of the thanksgiving of many for us.  
ye working together also for us by your supplication, that the gift through many persons to us, through many may be thankfully acknowledged for us.
- 12** For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the favor of God, we have had our manner of life in the world, and more abundantly toward you.  
For our boasting is this, the testimony of our conscience, that in simplicity and sincerity before God, (not in fleshly wisdom but in God's favor,) we have had our conversation in the world, and more abundantly towards you.  
For our glorying is this: the testimony of our conscience, that in simplicity and sincerity of God, not in fleshly wisdom, but in the favor of God, we did conduct ourselves in the world, and more abundantly toward you;
- 13** For we write no other things to you, than what ye read or acknowledge; and I trust ye will acknowledge even to the end;  
For we do not write other things to you but what ye well know and recognise; and I hope that ye will recognise to the end,  
for no other things do we write to you, but what ye either do read or also acknowledge, and I hope that also unto the end ye shall acknowledge,
- 14** As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus [Yashua].  
even as also ye have recognised us in part, that we are your boast, even as \*ye\* [are] ours in the day of the Lord Jesus [Yashua].  
according as also ye did acknowledge us in part, that your glory we are, even as also ye [are] ours, in the day of the Lord Jesus [Yashua];
- 15** And in this confidence I purposed to come to you before, that ye might have a second benefit;  
And with this confidence I purposed to come to you previously, that ye might have a second favour;  
and in this confidence I was purposing to come unto you before, that a second favour ye might have,

- 16** And to pass by you into Macedonia, and to come again from Macedonia to you, and by you to be brought on my way towards Judea.  
and to pass through to Macedonia by you, and again from Macedonia to come to you, and to be set forward by you to Judaea.  
and through you to pass to Macedonia, and again from Macedonia to come unto you, and by you to be sent forward to Judea.
- 17** When I therefore was thus minded, did I use levity? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?  
Having therefore this purpose, did I then use lightness? Or what I purpose, do I purpose according to flesh, that there should be with me yea yea and nay nay?  
This, therefore, counselling, did I then use the lightness; or the things that I counsel, according to the flesh do I counsel, that it may be with me Yes, yes, and No, no?
- 18** But as God is true, our word towards you was not yea and nay.  
Now God [is] faithful, that our word to you is not yea and nay.  
and God [is] faithful, that our word unto you became not Yes and No,
- 19** For the Son of God, Jesus [Yashua] Christ, who was preached among you by us, even by me, and Silvanus, and Timothy, was not yea and nay, but in him was yea.  
For the Son of God, Jesus [Yashua] Christ, he who has been preached by us among you (by me and Silvanus and Timotheus), did not become yea and nay, but yea \*is\* in him.  
for the Son of God, Jesus [Yashua] Christ, among you through us having been preached -- through me and Silvanus and Timotheus -- did not become Yes and No, but in him it hath become Yes;
- 20** For all the promises of God in him are yea, and in him Amen, to the glory of God by us.  
For whatever promises of God [there are], in him is the yea, and in him the amen, for glory to God by us.  
for as many as [are] promises of God, in him [are] the Yes, and in him the Amen, for glory to God through us;
- 21** Now he who establisheth us with you in Christ, and hath anointed us, is God;  
Now he that establishes us with you in Christ, and has anointed us, [is] God,  
and He who is confirming you with us into Christ, and did anoint us, [is] God,
- 22** Who hath also sealed us, and given the earnest of the spirit in our hearts.  
who also has sealed us, and given the earnest of the Spirit in our hearts.  
who also sealed us, and gave the earnest of the Spirit in our hearts.
- 23** Moreover, I call God for a witness upon my soul, that to spare you I have not as yet come to Corinth.  
But I call God to witness upon my soul that to spare you I have not yet come to Corinth.  
And I for a witness on God do call upon my soul, that sparing you, I came not yet to Corinth;
- 24** Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.  
Not that we rule over your faith, but are fellow-workmen of your joy: for by faith ye stand.  
not that we are lords over your faith, but we are workers together with your joy, for by the faith ye stand.

- 1** But I determined this with myself, that I would not come again to you in heaviness.  
But I have judged this with myself, not to come back to you in grief.  
And I decided this to myself, not again to come in sorrow unto you,
- 2** For if I make you sorry, who is he then that maketh me glad, but the same who is made sorry by me?  
For if \*I\* grieve you, who also [is] it that gladdens me, if not he that is grieved through me?  
for if I make you sorry, then who is he who is making me glad, except he who is made sorry by me?
- 3** And I wrote this same to you, lest, coming I should have sorrow from them by whom I ought to rejoice; having confidence in you all, that my joy the joy of you all.  
And I have written this very [letter] [to you], that coming I may not have grief from those from whom I ought to have joy; trusting in you all th my joy is [that] of you all.  
and I wrote to you this same thing, that having come, I may not have sorrow from them of whom it behoved me to have joy, having confidence in you all, that my joy is of you all,
- 4** For out of much affliction and anguish of heart I wrote to you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly to you.  
For out of much tribulation and distress of heart I wrote to you, with many tears; not that ye may be grieved, but that ye may know the love which I have very abundantly towards you.  
for out of much tribulation and pressure of heart I wrote to you through many tears, not that ye might be made sorry, but that ye might know th love that I have more abundantly toward you.
- 5** But if any hath caused grief, he hath not grieved me, but in part: that I may not overcharge you all.  
But if any one has grieved, he has grieved, not me, but in part (that I may not overcharge [you]) all of you.  
And if any one hath caused sorrow, he hath not caused sorrow to me, but in part, that I may not burden you all;
- 6** Sufficient to such a man is this punishment, which was inflicted by many.  
Sufficient to such a one [is] this rebuke which [has been inflicted] by the many;  
sufficient to such a one is this punishment, that [is] by the more part,
- 7** So that on the other hand, ye ought rather to forgive him, and comfort him, lest perhaps such one should be swallowed up with excessive sorrow.  
so that on the contrary ye should rather shew favor and encourage, lest perhaps such a one should be swallowed up with excessive grief.  
so that, on the contrary, [it is] rather for you to forgive and to comfort, lest by over abundant sorrow such a one may be swallowed up;
- 8** Wherefore I beseech you that ye would confirm your love towards him.  
Wherefore I exhort you to assure him of [your] love.  
wherefore, I call upon you to confirm love to him,
- 9** For to this end also I wrote, that I might know the proof of you, whether ye are obedient in all things.  
For to this end also I have written, that I might know, by putting you to the test, if as to everything ye are obedient.  
for, for this also did I write, that I might know the proof of you, whether in regard to all things ye are obedient.

- 10** To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes I forgave it, in the person of Christ; But to whom ye forgive anything, \*I\* also; for I also, what I have forgiven, if I have forgiven anything, [it is] for your sakes in [the] person of Christ;  
And to whom ye forgive anything -- I also; for I also, if I have forgiven anything, to whom I have forgiven [it], because of you -- in the person of Christ -- [I forgive it,]
- 11** Lest Satan should get an advantage of us: for we are not ignorant of his devices.  
that we might not have Satan get an advantage against us, for we are not ignorant of \*his\* thoughts.  
that we may not be over-reached by the Adversary, for of his devices we are not ignorant.
- 12** Furthermore, when I came to Troas to preach the glad-tidings of Christ, and a door was opened to me by the Lord,  
Now when I came to Troas for the [publication of the] glad tidings of the Christ, a door also being opened to me in [the] Lord,  
And having come to Troas for the glad-tidings of the Christ, and a door to me having been opened in the Lord,
- 13** I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.  
I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away to Macedonia.  
I have not had rest to my spirit, on my not finding Titus my brother, but having taken leave of them, I went forth to Macedonia;
- 14** Now thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.  
But thanks [be] to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place and to God [are] thanks, who at all times is leading us in triumph in the Christ, and the fragrance of His knowledge He is manifesting through us every place,
- 15** For we are to God a sweet savor of Christ, in them that are saved, and in them that perish:  
For we are a sweet odour of Christ to God, in the saved and in those that perish:  
because of Christ a sweet fragrance we are to God, in those being saved, and in those being lost;
- 16** To the one we are the savor of death to death; and to the other the savor of life to life. And who is sufficient for these things?  
to the one an odour from death unto death, but to the others an odour from life unto life; and who [is] sufficient for these things?  
to the one, indeed, a fragrance of death to death, and to the other, a fragrance of life to life; and for these things who is sufficient?
- 17** For we are not as many, who corrupt the word of God: but as from sincerity, but as from God, in the sight of God we speak in Christ.  
For we do not, as the many, make a trade of the word of God; but as of sincerity, but as of God, before God, we speak in Christ.  
for we are not as the many, adulterating the word of God, but as of sincerity -- but as of God; in the presence of God, in Christ we do speak.
- 1** Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you.  
Do we begin again to commend ourselves? or do we need, as some, commendatory letters to you, or [commendatory] from you?  
Do we begin again to recommend ourselves, except we need, as some, letters of recommendation unto you, or from you?

- 2 Ye are our epistle written in our hearts, known and read by all men:  
 \*Ye\* are our letter, written in our hearts, known and read of all men,  
 our letter ye are, having been written in our hearts, known and read by all men,
- 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; r  
 on tables of stone, but on fleshly tables of the heart.  
 being manifested to be Christ`s epistle ministered by us, written, not with ink, but [the] Spirit of [the] living God; not on stone tables, but on  
 fleshy tables of [the] heart.  
 manifested that ye are a letter of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in the tablets of stone, b  
 in fleshy tablets of the heart,
- 4 And such trust we have through Christ toward God.  
 And such confidence have we through the Christ towards God:  
 and such trust we have through the Christ toward God,
- 5 Not that we are sufficient by ourselves to think any thing as from ourselves; but our sufficiency is from God;  
 not that we are competent of ourselves to think anything as of ourselves, but our competency [is] of God;  
 not that we are sufficient of ourselves to think anything, as of ourselves, but our sufficiency [is] of God,
- 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.  
 who has also made us competent, [as] ministers of [the] new covenant; not of letter, but of spirit. For the letter kills, but the Spirit quickens.  
 who also made us sufficient [to be] ministrants of a new covenant, not of letter, but of spirit; for the letter doth kill, and the spirit doth make aliv
- 7 But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face  
 Moses for the glory of his countenance; which glory was to be done away;  
 (But if the ministry of death, in letters, graven in stones, began with glory, so that the children of Israel could not fix their eyes on the face of  
 Moses, on account of the glory of his face, [a glory] which is annulled;  
 and if the ministration of the death, in letters, engraved in stones, came in glory, so that the sons of Israel were not able to look stedfastly to the  
 face of Moses, because of the glory of his face -- which was being made useless,
- 8 How shall not the ministration of the Spirit be rather glorious?  
 how shall not rather the ministry of the Spirit subsist in glory?  
 how shall the ministration of the Spirit not be more in glory?
- 9 For if the ministration of condemnation was glory, much more doth the ministration of righteousness exceed in glory.  
 For if the ministry of condemnation [be] glory, much rather the ministry of righteousness abounds in glory.  
 for if the ministration of the condemnation [is] glory, much more doth the ministration of the righteousness abound in glory;
- 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excellesh.  
 For also that [which was] glorified is not glorified in this respect, on account of the surpassing glory.  
 for also even that which hath been glorious, hath not been glorious -- in this respect, because of the superior glory;

- 11** For if that which was done away was glorious, much more that which remaineth is glorious.  
For if that annulled [was introduced] with glory, much rather that which abides [subsists] in glory.  
for if that which is being made useless [is] through glory, much more that which is remaining [is] in glory.
- 12** Seeing then that we have such hope, we use great plainness of speech:  
Having therefore such hope, we use much boldness:  
Having, then, such hope, we use much freedom of speech,
- 13** And not as Moses, who put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:  
and not according as Moses put a veil on his own face, so that the children of Israel should not fix their eyes on the end of that annulled.  
and [are] not as Moses, who was putting a veil upon his own face, for the sons of Israel not stedfastly to look to the end of that which is being ma  
useless,
- 14** But their minds were blinded: for until this day the same veil remaineth untaken away in the reading of the old testament; which veil is done aw  
in Christ.  
But their thoughts have been darkened, for unto this day the same veil remains in reading the old covenant, unremoved, which in Christ is  
annulled.  
but their minds were hardened, for unto this day the same veil at the reading of the Old Covenant doth remain unwithdrawn -- which in Christ i  
being made useless --
- 15** But even to this day, when Moses is read, the veil is upon their heart.  
But unto this day, when Moses is read, the veil lies upon their heart.  
but till to-day, when Moses is read, a veil upon their heart doth lie,
- 16** Nevertheless, when it shall turn to the Lord, the veil shall be taken away.  
But when it shall turn to [the] Lord, the veil is taken away.)  
and whenever they may turn unto the Lord, the veil is taken away.
- 17** Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.  
Now the Lord is the Spirit, but where the Spirit of [the] Lord [is, there is] liberty.  
And the Lord is the Spirit; and where the Spirit of the Lord [is], there [is] liberty;
- 18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spiri  
of the Lord.  
But \*we\* all, looking on the glory of the Lord, with unveiled face, are transformed according to the same image from glory to glory, even as by  
[the] Lord [the] Spirit.  
and we all, with unvailed face, the glory of the Lord beholding in a mirror, to the same image are being transformed, from glory to glory, even as  
by the Spirit of the Lord.

- 1** Therefore, seeing we have this ministry, as we have received mercy, we faint not;  
Therefore, having this ministry, as we have had mercy shewn us, we faint not.  
Because of this, having this ministration, according as we did receive kindness, we do not faint,
- 2** But have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.  
But we have rejected the hidden things of shame, not walking in deceit, nor falsifying the word of God, but by manifestation of the truth commending ourselves to every conscience of men before God.  
but did renounce for ourselves the hidden things of shame, not walking in craftiness, nor deceitfully using the word of God, but by the manifestation of the truth recommending ourselves unto every conscience of men, before God;
- 3** But if our glad-tidings is hid, it is hid to them that are lost:  
But if also our gospel is veiled, it is veiled in those that are lost;  
and if also our glad-tidings is veiled, in those perishing it is veiled,
- 4** In whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious glad-tidings of Christ, who is the image of God, should shine to them.  
in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy of the glad tidings of the glory of the Christ, who is [the] image of God, should not shine forth [for them].  
in whom the god of this age did blind the minds of the unbelieving, that there doth not shine forth to them the enlightening of the glad-tidings of glory of the Christ, who is the image of God;
- 5** For we preach not ourselves, but Christ Jesus [Yashua] the Lord; and ourselves your servants for Jesus [Yashua]' sake.  
For we do not preach ourselves, but Christ Jesus [Yashua] Lord, and ourselves your bondmen for Jesus [Yashua]' sake.  
for not ourselves do we preach, but Christ Jesus [Yashua] -- Lord, and ourselves your servants because of Jesus [Yashua];
- 6** For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus [Yashua] Christ.  
Because [it is] the God who spoke that out of darkness light should shine who has shone in our hearts for the shining forth of the knowledge of the glory of God in [the] face of [Jesus [Yashua]] Christ.  
because [it is] God who said, Out of darkness light [is] to shine, who did shine in our hearts, for the enlightening of the knowledge of the glory of God in the face of Jesus [Yashua] Christ.
- 7** But we have this treasure in earthen vessels, that the excellence of the power may be of God, and not from us.  
But we have this treasure in earthen vessels, that the surpassingness of the power may be of God, and not from us:  
And we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;
- 8** We are troubled on every side, yet not distressed; we are perplexed, but not in despair;  
every way afflicted, but not straitened; seeing no apparent issue, but our way not entirely shut up;  
on every side being in tribulation, but not straitened; perplexed, but not in despair;



- 9 Persecuted, but not forsaken; cast down, but not destroyed;  
persecuted, but not abandoned; cast down, but not destroyed;  
persecuted, but not forsaken; cast down, but not destroyed;
- 10 Always bearing about in the body the dying of the Lord Jesus [Yashua], that the life also of Jesus [Yashua] may be made manifest in our body.  
always bearing about in the body the dying of Jesus [Yashua], that the life also of Jesus [Yashua] may be manifested in our body;  
at all times the dying of the Lord Jesus [Yashua] bearing about in the body, that the life also of Jesus [Yashua] in our body may be manifested,
- 11 For we who live are always delivered to death for Jesus [Yashua]' sake, that the life also of Jesus [Yashua] may be made manifest in our mortal flesh.  
for we who live are always delivered unto death on account of Jesus [Yashua], that the life also of Jesus [Yashua] may be manifested in our mortal flesh;  
for always are we who are living delivered up to death because of Jesus [Yashua], that the life also of Jesus [Yashua] may be manifested in our dying flesh,
- 12 So then death worketh in us, but life in you.  
so that death works in us, but life in you.  
so that, the death indeed in us doth work, and the life in you.
- 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;  
And having the same spirit of faith, according to what is written, I have believed, therefore have I spoken; \*we\* also believe, therefore also we speak;  
And having the same spirit of the faith, according to that which hath been written, `I believed, therefore I did speak;` we also do believe, therefore also do we speak;
- 14 Knowing, that he who raised the Lord Jesus [Yashua], will raise us also by Jesus [Yashua], and will present us with you.  
knowing that he who has raised the Lord Jesus [Yashua] shall raise us also with Jesus [Yashua], and shall present [us] with you.  
knowing that He who did raise up the Lord Jesus [Yashua], us also through Jesus [Yashua] shall raise up, and shall present with you,
- 15 For all things are for your sakes, that the abundant favor may, through the thanksgiving of many, redound to the glory of God.  
For all things [are] for your sakes, that the favor abounding through the many may cause thanksgiving to abound to the glory of God.  
for the all things [are] because of you, that the favor having been multiplied, because of the thanksgiving of the more, may abound to the glory of God;
- 16 For which cause we faint not; but though our outward man is wasted, yet the inward man is renewed day by day.  
Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is renewed day by day.  
wherefore, we faint not, but if also our outward man doth decay, yet the inward is renewed day by day;
- 17 For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory;  
For our momentary [and] light affliction works for us in surpassing measure an eternal weight of glory;  
for the momentary light matter of our tribulation, more and more exceedingly an age-during weight of glory doth work out for us --

- 18** While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.  
while we look not at the things that are seen, but at the things that are not seen; for the things that are seen [are] for a time, but those that are not seen eternal.  
we not looking to the things seen, but to the things not seen; for the things seen [are] temporary, but the things not seen [are] age-during.
- 1** For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.  
For we know that if our earthly tabernacle house be destroyed, we have a building from God, a house not made with hands, eternal in the heavens.  
For we have known that if our earthly house of the tabernacle may be thrown down, a building from God we have, an house not made with hands -- age-during -- in the heavens,
- 2** For in this we groan, earnestly desiring to be clothed with our house which is from heaven:  
For indeed in this we groan, ardently desiring to have put on our house which [is] from heaven;  
for also in this we groan, with our dwelling that is from heaven earnestly desiring to clothe ourselves,
- 3** If so be that being clothed we shall not be found naked.  
if indeed being also clothed we shall not be found naked.  
if so be that, having clothed ourselves, we shall not be found naked,
- 4** For we that are in this tabernacle do groan, being burdened: not because we would be unclothed, but clothed, that mortality might be swallowed up in life.  
For indeed we who are in the tabernacle groan, being burdened; while yet we do not wish to be unclothed, but clothed, that [what is] mortal may be swallowed up by life.  
for we also who are in the tabernacle do groan, being burdened, seeing we wish not to uncliothe ourselves, but to clothe ourselves, that the mortal may be swallowed up of the life.
- 5** Now he that hath wrought us for this same thing is God, who also hath given to us the earnest of the Spirit.  
Now he that has wrought us for this very thing [is] God, who also has given to us the earnest of the Spirit.  
And He who did work us to this self-same thing [is] God, who also did give to us the earnest of the Spirit;
- 6** Therefore we are always confident, knowing that, while we are at home in the body, we are absent from the Lord:  
Therefore [we are] always confident, and know that while present in the body we are absent from the Lord,  
having courage, then, at all times, and knowing that being at home in the body, we are away from home from the Lord, --
- 7** (For we walk by faith, not by sight:)  
(for we walk by faith, not by sight;)  
for through faith we walk, not through sight --

- 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.  
 we are confident, I say, and pleased rather to be absent from the body and present with the Lord.  
 we have courage, and are well pleased rather to be away from the home of the body, and to be at home with the Lord.
- 9 Wherefore we labor, that, whether present or absent, we may be accepted by him.  
 Wherefore also we are zealous, whether present or absent, to be agreeable to him.  
 Wherefore also we are ambitious, whether at home or away from home, to be well pleasing to him,
- 10 For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to what he hath done, whether good or bad.  
 For we must all be manifested before the judgment-seat of the Christ, that each may receive the things [done] in the body, according to those he has done, whether [it be] good or evil.  
 for all of us it behoveth to be manifested before the tribunal of the Christ, that each one may receive the things [done] through the body, in reference to the things that he did, whether good or evil;
- 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest to God; and I trust also are made manifest in your consciences.  
 Knowing therefore the terror of the Lord we persuade men, but have been manifested to God, and I hope also that we have been manifested in your consciences.  
 having known, therefore, the fear of the Lord, we persuade men, and to God we are manifested, and I hope also in your consciences to have been manifested;
- 12 For we commend not ourselves again to you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them who glory in appearance, and not in heart.  
 [For] we do not again commend ourselves to you, but [we are] giving to you occasion of boast in our behalf, that ye may have [such] with those boasting in countenance, and not in heart.  
 for not again ourselves do we recommend to you, but we are giving occasion to you of glorifying in our behalf, that ye may have [something] in reference to those glorifying in face and not in heart;
- 13 For whether we are beside ourselves, it is to God: or whether we are sober, it is for your cause.  
 For whether we are beside ourselves, [it is] to God; or are sober, [it is] for you.  
 for whether we were beside ourselves, [it was] to God; whether we be of sound mind -- [it is] to you,
- 14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:  
 For the love of the Christ constrains us, having judged this: that one died for all, then all have died;  
 for the love of the Christ doth constrain us, having judged thus: that if one for all died, then the whole died,
- 15 And that he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and rose again.  
 and he died for all, that they who live should no longer live to themselves, but to him who died for them and has been raised.  
 and for all he died, that those living, no more to themselves may live, but to him who died for them, and was raised again.

- 16** Wherefore henceforth we know no man according to the flesh: though indeed we have known Christ according to the flesh, yet now henceforth we know him no more.  
 So that \*we\* henceforth know no one according to flesh; but if even we have known Christ according to flesh, yet now we know [him thus] no longer.  
 So that we henceforth have known no one according to the flesh, and even if we have known Christ according to the flesh, yet now we know him more;
- 17** Therefore, if any man is in Christ, he is a new creature: old things have passed away; behold, all things have become new.  
 So if any one [be] in Christ, [there is] a new creation; the old things have passed away; behold all things have become new:  
 so that if any one [is] in Christ -- [he is] a new creature; the old things did pass away, lo, become new have the all things.
- 18** And all things are from God, who hath reconciled us to himself by Jesus [Yashua] Christ, and hath given to us the ministry of reconciliation; and all things [are] of the God who has reconciled us to himself by [Jesus [Yashua]] Christ, and given to us the ministry of that reconciliation:  
 And the all things [are] of God, who reconciled us to Himself through Jesus [Yashua] Christ, and did give to us the ministration of the reconciliation,
- 19** To wit, that God was in Christ, reconciling the world to himself, not imputing their trespasses to them; and hath committed to us the word of reconciliation.  
 how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting in us the word of that reconciliation.  
 how that God was in Christ -- a world reconciling to Himself, not reckoning to them their trespasses; and having put in us the word of the reconciliation,
- 20** Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.  
 We are ambassadors therefore for Christ, God as [it were] beseeching by us, we entreat for Christ, Be reconciled to God.  
 in behalf of Christ, then, we are ambassadors, as if God were calling through us, we beseech, in behalf of Christ, `Be ye reconciled to God;`
- 21** For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.  
 Him who knew not sin he has made sin for us, that \*we\* might become God`s righteousness in him.  
 for him who did not know sin, in our behalf He did make sin, that we may become the righteousness of God in him.
- 1** We then, as co-workers with him, beseech you also that ye receive not the favor of God in vain.  
 But [as] fellow-workmen, we also beseech that ye receive not the favor of God in vain:  
 And working together also we call upon [you] that ye receive not in vain the favor of God --
- 2** (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)  
 (for he says, I have listened to thee in an accepted time, and I have helped thee in a day of salvation: behold, now [is the] well-accepted time; behold, now [the] day of salvation:)  
 for He saith, `In an acceptable time I did hear thee, and in a day of salvation I did help thee, lo, now [is] a well-accepted time; lo, now, a day of salvation,` --

- 3** Giving no offense in any thing, that the ministry be not blamed:  
giving no manner of offence in anything, that the ministry be not blamed;  
in nothing giving any cause of offence, that the ministration may be not blamed,
- 4** But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,  
but in everything commending ourselves as God's ministers, in much endurance, in afflictions, in necessities, in straits,  
but in everything recommending ourselves as God's ministrants; in much patience, in tribulations, in necessities, in distresses,
- 5** In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;  
in stripes, in prisons, in riots, in labours, in watchings, in fastings,  
in stripes, in imprisonments, in insurrections, in labours, in watchings, in fastings,
- 6** By pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned,  
in pureness, in knowledge, in longsuffering, in kindness, in [the] Holy Spirit, in love unfeigned,  
in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned,
- 7** By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,  
in [the] word of truth, in [the] power of God; through the arms of righteousness on the right hand and left,  
in the word of truth, in the power of God, through the armour of the righteousness, on the right and on the left,
- 8** By honor and dishonor, by evil report and good report: as deceivers, and yet true;  
through glory and dishonour, through evil report and good report: as deceivers, and true;  
through glory and dishonour, through evil report and good report, as leading astray, and true;
- 9** As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed;  
as unknown, and well known; as dying, and behold, we live; as disciplined, and not put to death;  
as unknown, and recognized; as dying, and lo, we live; as chastened, and not put to death;
- 10** As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.  
as grieved, but always rejoicing; as poor, but enriching many; as having nothing, and possessing all things.  
as sorrowful, and always rejoicing; as poor, and making many rich; as having nothing, and possessing all things.
- 11** O ye Corinthians, our mouth is open to you, our heart is enlarged.  
Our mouth is opened to you, Corinthians, our heart is expanded.  
Our mouth hath been open unto you, O Corinthians, our heart hath been enlarged!
- 12** Ye are not straitened in us, but ye are straitened in your own bowels.  
Ye are not straitened in us, but ye are straitened in your affections;  
ye are not straitened in us, and ye are straitened in your [own] bowels,

- 13** Now for a recompense in the same (I speak as to my children,) be ye also enlarged.  
 but for an answering recompense, (I speak as to children,) let \*your\* heart also expand itself.  
 and [as] a recompense of the same kind, (as to children I say [it],) be ye enlarged -- also ye!
- 14** Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?  
 Be not diversely yoked with unbelievers; for what participation [is there] between righteousness and lawlessness? or what fellowship of light with darkness?  
 Become not yoked with others -- unbelievers, for what partaking [is there] to righteousness and lawlessness?
- 15** And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?  
 and what consent of Christ with Beliar, or what part for a believer along with an unbeliever?  
 and what fellowship to light with darkness? and what concord to Christ with Belial? or what part to a believer with an unbeliever?
- 16** And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk among them; and I will be their God, and they shall be my people.  
 and what agreement of God's temple with idols? for \*ye\* are [the] living God's temple; according as God has said, I will dwell among them, and walk among [them]; and I will be their God, and they shall be to me a people.  
 and what agreement to the sanctuary of God with idols? for ye are a sanctuary of the living God, according as God said -- `I will dwell in them, and will walk among [them], and I will be their God, and they shall be My people,
- 17** Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you;  
 Wherefore come out from the midst of them, and be separated, saith [the] Lord, and touch not [what is] unclean, and \*I\* will receive you;  
 wherefore, come ye forth out of the midst of them, and be separated, saith the Lord, and an unclean thing do not touch, and I -- I will receive you
- 18** And I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty.  
 and I will be to you for a Father, and ye shall be to me for sons and daughters, saith [the] Lord Almighty.  
 and I will be to you for a Father, and ye -- ye shall be to Me for sons and daughters, saith the Lord Almighty.`
- 1** Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.  
 Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear.  
 Having, then, these promises, beloved, may we cleanse ourselves from every pollution of flesh and spirit, perfecting sanctification in the fear of God;
- 2** Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.  
 Receive us: we have injured no one, we have ruined no one, we have made gain of no one.  
 receive us; no one did we wrong; no one did we waste; no one did we defraud;

- 3** I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.  
I do not speak for condemnation, for I have already said that ye are in our hearts, to die together, and live together.  
not to condemn you do I say [it], for I have said before that in our hearts ye are to die with and to live with;
- 4** Great is my boldness of speech towards you, great is my glorying concerning you: I am filled with comfort, I am exceeding joyful in all our tribulation.  
Great [is] my boldness towards you, great my exulting in respect of you; I am filled with encouragement; I overabound in joy under all our affliction.  
great [is] my freedom of speech unto you, great my glory on your behalf; I have been filled with the comfort, I overabound with the joy on all our tribulation,
- 5** For, when we had come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.  
For indeed, when we came into Macedonia, our flesh had no rest, but [we were] afflicted in every way; without combats, within fears.  
for also we, having come to Macedonia, no relaxation hath our flesh had, but on every side we are in tribulation, without [are] fightings, within - fears;
- 6** Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;  
But he who encourages those that are [brought] low, [even] God, encouraged us by the coming of Titus;  
but He who is comforting the cast-down -- God -- He did comfort us in the presence of Titus;
- 7** And not by his coming only, but by the consolation with which he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me; so that I rejoiced the more.  
and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your zeal for me; so that I the more rejoiced.  
and not only in his presence, but also in the comfort with which he was comforted over you, declaring to us your longing desire, your lamentation, your zeal for me, so that the more I did rejoice,
- 8** For though I made you sorry with a letter, I do not regret, though I did regret: for I perceive that the same epistle hath made you sorry, though it was but for a season.  
For if also I grieved you in the letter, I do not regret [it], if even I have regretted it; for I see that that letter, if even [it were] only for a time, grieved you.  
because even if I made you sorry in the letter, I do not reform -- if even I did reform -- for I perceive that the letter, even if for an hour, did make you sorry.
- 9** Now I rejoice, not that ye were made sorry, but that ye sorrowed to reformation: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.  
Now I rejoice, not that ye have been grieved, but that ye have been grieved to reformation; for ye have been grieved according to God, that in nothing ye might be injured by us.  
I now do rejoice, not that ye were made sorry, but that ye were made sorry to reformation, for ye were made sorry toward God, that in nothing ye might receive damage from us;

- 10** For godly sorrow worketh penitence to salvation not to be regretted of: but the sorrow of the world worketh death.  
 For grief according to God works reformation to salvation, never to be regretted; but the grief of the world works death.  
 for the sorrow toward God reformation to salvation not to be reformed of doth work, and the sorrow of the world doth work death,
- 11** For behold this very thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what avenging! In all things ye have approved yourselves to be clear in this matter.  
 For, behold, this same thing, your being grieved according to God, how much diligence it wrought in \*you\*, but [what] excusing [of yourselves] but [what] indignation, but [what] fear, but [what] ardent desire, but [what] zeal, but [what] vengeance: in every way ye have proved yourself to be pure in the matter.  
 for, lo, this same thing -- your being made sorry toward God -- how much diligence it doth work in you! but defence, but displeasure, but fear, but longing desire, but zeal, but revenge; in every thing ye did approve yourselves to be pure in the matter.
- 12** Wherefore, though I wrote to you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear to you.  
 So then, if also I wrote to you, [it was] not for the sake of him that injured, nor for the sake of him that was injured, but for the sake of our diligent zeal for you being manifested to you before God.  
 If, then, I also wrote to you -- not for his cause who did wrong, nor for his cause who did suffer wrong, but for our diligence in your behalf being manifested unto you before God --
- 13** Therefore we were comforted in your comfort: and exceedingly the more we rejoiced for the joy of Titus, because his spirit was refreshed by you all.  
 For this reason we have been encouraged. And we the rather rejoiced in our encouragement more abundantly by reason of the joy of Titus, because his spirit has been refreshed by you all.  
 because of this we have been comforted in your comfort, and more abundantly the more did we rejoice in the joy of Titus, that his spirit hath been refreshed from you all;
- 14** For if I have boasted any thing to him concerning you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which made before Titus, is found a truth.  
 Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus has been [the] truth;  
 because if anything to him in your behalf I have boasted, I was not put to shame; but as all things in truth we did speak to you, so also our boasting before Titus became truth,
- 15** And his tender affection is more abundant towards you, whilst he remembereth the obedience of you all, how with fear and trembling ye receive him.  
 and his affections are more abundantly towards you, calling to mind the obedience of you all, how with fear and trembling ye received him.  
 and his tender affection is more abundantly toward you, remembering the obedience of you all, how with fear and trembling ye did receive him;



- 16** I rejoice therefore that I have confidence in you in all things.  
I rejoice that in everything I am confident as to you.  
I rejoice, therefore, that in everything I have courage in you.
- 1** Moreover, brethren, we make known to you the favor of God bestowed on the assemblies of Macedonia;  
But we make known to you, brethren, the favor of God bestowed in the assemblies of Macedonia;  
And we make known to you, brethren, the favor of God, that hath been given in the assemblies of Macedonia,
- 2** That in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded to the riches of their liberality.  
that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their [free-hearted] liberality.  
because in much trial of tribulation the abundance of their joy, and their deep poverty, did abound to the riches of their liberality;
- 3** For to their power, I bear testimony, and even beyond their power, they were willing of themselves;  
For according to [their] power, I bear witness, and beyond [their] power, [they were] willing of their own accord,  
because, according to [their] power, I testify, and above [their] power, they were willing of themselves,
- 4** Praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints.  
begging of us with much entreaty [to give effect to] the favor and fellowship of the service which [was to be rendered] to the saints.  
with much entreaty calling on us to receive the favour and the fellowship of the ministration to the saints,
- 5** And this they did, not as we hoped, but first gave their own selves to the Lord, and to us by the will of God:  
And not according as we hoped, but they gave themselves first to the Lord, and to us by God's will.  
and not according as we expected, but themselves they did give first to the Lord, and to us, through the will of God,
- 6** So that we desired Titus, that as he had begun, so he would also finish in you the same favor also.  
So that we begged Titus that, according as he had before begun, so he would also complete as to you this favor also;  
so that we exhorted Titus, that, according as he did begin before, so also he may finish to you also this favour,
- 7** Therefore, as ye abound in every thing, in faith and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this favor also.  
but even as ye abound in every way, in faith, and word, and knowledge, and all diligence, and in love from you to us, that ye may abound in this favor also.  
but even as in every thing ye do abound, in faith, and word, and knowledge, and all diligence, and in your love to us, that also in this favor ye may abound;
- 8** I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.  
I do not speak as commanding [it], but through the zeal of others, and proving the genuineness of your love.  
not according to command do I speak, but because of the diligence of others, and of your love proving the genuineness,

- 9 For ye know the favor of our Lord Jesus [Yashua] Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.  
For ye know the favor of our Lord Jesus [Yashua] Christ, that for your sakes he, being rich, became poor, in order that \*ye\* by \*his\* poverty might be enriched.  
for ye know the favor of our Lord Jesus [Yashua] Christ, that because of you he became poor -- being rich, that ye by that poverty may become rich.
- 10 And in this I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.  
And I give [my] opinion in this, for this is profitable for you who began before, not only to do, but also to be willing, a year ago.  
and an opinion in this do I give: for this to you [is] expedient, who not only to do, but also to will, did begin before -- a year ago,
- 11 Now therefore finish the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.  
But now also complete the doing of it; so that as [there was] the readiness to be willing, so also to complete out of what ye have.  
and now also finish doing [it], that even as [there is] the readiness of the will, so also the finishing, out of that which ye have,
- 12 For if there is first a willing mind, it is accepted according to what a man hath, and not according to what he hath not.  
For if the readiness be there, [a man is] accepted according to what he may have, not according to what he has not.  
for if the willing mind is present, according to that which any one may have it is well-accepted, not according to that which he hath not;
- 13 For I mean not that other men should be eased, and you burdened:  
For [it is] not in order that there may be ease for others, and for you distress,  
for not that for others release, and ye pressured, [do I speak,]
- 14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want that there may be equality:  
but [on the principle] of equality; in the present time your abundance for their lack, that their abundance may be for your lack, so that there should be equality.  
but by equality, at the present time your abundance -- for their want, that also their abundance may be for your want, that there may be equality
- 15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no want.  
According as it is written, He who [gathered] much had no excess, and he who [gathered] little was nothing short.  
according as it hath been written, `He who [did gather] much, had nothing over; and he who [did gather] little, had no lack.`
- 16 But thanks be to God, who put the same earnest care into the heart of Titus for you.  
But thanks [be] to God, who gives the same diligent zeal for you in the heart of Titus.  
And thanks to God, who is putting the same diligence for you in the heart of Titus,
- 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went to you.  
For he received indeed the entreaty, but, being full of zeal, he went of his own accord to you;  
because indeed the exhortation he accepted, and being more diligent, of his own accord he went forth unto you,

- 18** And we have sent with him the brother, whose praise is in the glad-tidings throughout all the assemblies;  
but we have sent with him the brother whose praise [is] in the glad tidings through all the assemblies;  
and we sent with him the brother, whose praise in the glad-tidings [is] through all the assemblies,
- 19** And not that only, but who was also chosen by the assemblies to travel with us with this favor, which is administered by us to the glory of the san Lord, and declaration of your ready mind:  
and not only [so], but [is] also chosen by the assemblies as our fellow-traveller with this favor, ministered by us to the glory of the Lord himself, and [a witness of] our readiness;  
and not only so, but who was also appointed by vote by the assemblies, our fellow-traveller, with this favour that is ministered by us, unto the glory of the same Lord, and your willing mind;
- 20** Avoiding this, that no man should blame us in this abundance which is administered by us:  
avoiding this, that any one should blame us in this abundance [which is] administered by us;  
avoiding this, lest any one may blame us in this abundance that is ministered by us,
- 21** Providing for honest things, not only in the sight of the Lord, but also in the sight of men.  
for we provide for things honest, not only before [the] Lord, but also before men.  
providing right things, not only before the Lord, but also before men;
- 22** And we have sent with them our brother, whom we have often proved to be diligent in many things, but now much more diligent, upon the great confidence which I have in you.  
And we have sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence [he has] as to you.  
and we sent with them our brother, whom we proved in many things many times being diligent, and now much more diligent, by the great confidence that is toward you,
- 23** If any inquire concerning Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of tl assemblies, and the glory of Christ.  
Whether as regards Titus, [he is] my companion and fellow-labourer in your behalf; or our brethren, [they are] deputed messengers of assemblies, Christ`s glory.  
whether -- about Titus -- my partner and towards you fellow-worker, whether -- our brethren, apostles of assemblies -- glory of Christ;
- 24** Wherefore show ye to them, and before the assemblies, the proof of your love, and of our boasting on your behalf.  
Shew therefore to them, before the assemblies, the proof of your love, and of our boasting about you.  
the shewing therefore of your love, and of our boasting on your behalf, to them shew ye, even in the face of the assemblies.
- 1** For as concerning the ministering to the saints, it is superfluous for me to write to you:  
For concerning the ministration which [is] for the saints, it is superfluous my writing to you.  
For, indeed, concerning the ministration that [is] for the saints, it is superfluous for me to write to you,

- 2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath incited very many.  
For I know your readiness, which I boast of as respects you to Macedonians, that Achaia is prepared since a year ago, and the zeal [reported] of you has stimulated the mass [of the brethren].  
for I have known your readiness of mind, which in your behalf I boast of to Macedonians, that Achaia hath been prepared a year ago, and the zeal of you did stir up the more part,
- 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:  
But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have said, ye may be prepared;  
and I sent the brethren, that our boasting on your behalf may not be made vain in this respect; that, according as I said, ye may be ready,
- 4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.  
lest haply, if Macedonians come with me and find you unprepared, \*we\*, that we say not \*ye\*, may be put to shame in this confidence.  
lest if Macedonians may come with me, and find you unprepared, we -- we may be put to shame (that we say not -- ye) in this same confidence of boasting.
- 5 Therefore I thought it necessary to exhort the brethren, that they would go before to you, and make up before hand your bounty, of which ye had notice before, that the same might be ready, as a matter of bounty, and not of covetousness.  
I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing, that this may be ready thus as blessing, and not as got out of you.  
Necessary, therefore, I thought [it] to exhort the brethren, that they may go before to you, and may make up before your formerly announced blessing, that this be ready, as a blessing, and not as covetousness.
- 6 But this I say, He who soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully.  
But this [is true], he that sows sparingly shall reap also sparingly; and he that sows in [the spirit of] blessing shall reap also in blessing:  
And this: He who is sowing sparingly, sparingly also shall reap; and he who is sowing in blessings, in blessings also shall reap;
- 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or by constraint: for God loveth a cheerful giver.  
each according as he is purposed in his heart; not grievously, or of necessity; for God loves a cheerful giver.  
each one, according as he doth purpose in heart, not out of sorrow or out of necessity, for a cheerful giver doth God love,
- 8 And God is able to make all favor abound towards you; that ye always having all sufficiency in all things, may abound to every good work:  
But God is able to make every gracious gift abound towards you, that, having in every way always all-sufficiency, ye may abound to every good work:  
and God [is] able all favor to cause to abound to you, that in every thing always all sufficiency having, ye may abound to every good work,
- 9 (As it is written, He hath dispersed; he hath given to the poor: his righteousness remaineth for ever.  
according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for ever.  
(according as it hath been written, `He dispersed abroad, he gave to the poor, his righteousness doth remain to the age,`)

- 10** Now may he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)  
Now he that supplies seed to the sower and bread for eating shall supply and make abundant your sowing, and increase the fruits of your righteousness:  
and may He who is supplying seed to the sower, and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness,
- 11** Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.  
enriched in every way unto all free-hearted liberality, which works through us thanksgiving to God.  
in every thing being enriched to all liberality, which doth work through us thanksgiving to God,
- 12** For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings to God;  
Because the ministration of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgivings to God;  
because the ministration of this service not only is supplying the wants of the saints, but is also abounding through many thanksgivings to God,
- 13** While by the experiment of this ministration they glorify God for your professed subjection to the glad-tidings of Christ, and for your liberal distribution to them, and to all men;  
they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in communicating towards them and towards all;  
through the proof of this ministration glorifying God for the subjection of your confession to the glad-tidings of the Christ, and [for] the liberality of the fellowship to them and to all,
- 14** And by their prayer for you, who long after you, for the exceeding favor of God in you.  
and in their supplication for you, full of ardent desire for you, on account of the exceeding favor of God [which is] upon you.  
and by their supplication in your behalf, longing after you because of the exceeding favor of God upon you;
- 15** Thanks be to God for his unspeakable gift.  
Thanks [be] to God for his unspeakable free gift.  
thanks also to God for His unspeakable gift!
- 1** Now I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold towards you:  
But I myself, Paul, entreat you by the meekness and gentleness of the Christ, who, as to appearance, [when present] [am] mean among you, but absent am bold towards you;  
And I, Paul, myself, do call upon you -- through the meekness and gentleness of the Christ -- who in presence, indeed [am] humble among you, and being absent, have courage toward you,

- 2 But I beseech you, that I may not be bold when I am present with that confidence, with which I think to be bold against some, who think of us as we walked according to the flesh.  
but I beseech that present I may not be bold with the confidence with which I think to be daring towards some who think of us as walking according to flesh.  
and I beseech [you], that, being present, I may not have courage, with the confidence with which I reckon to be bold against certain reckoning us as walking according to the flesh;
- 3 For though we walk in the flesh, we do not war according to the flesh:  
For walking in flesh, we do not war according to flesh.  
for walking in the flesh, not according to the flesh do we war,
- 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)  
For the arms of our warfare [are] not fleshly, but powerful according to God to [the] overthrow of strongholds;  
for the weapons of our warfare [are] not fleshly, but powerful to God for bringing down of strongholds,
- 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;  
overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into the obedience of the Christ;  
reasonings bringing down, and every high thing lifted up against the knowledge of God, and bringing into captivity every thought to the obedience of the Christ,
- 6 And having in a readiness to avenge all disobedience, when your obedience is fulfilled.  
and having in readiness to avenge all disobedience when your obedience shall have been fulfilled.  
and being in readiness to avenge every disobedience, whenever your obedience may be fulfilled.
- 7 Do ye look on things after the outward appearance? If any man trusteth to himself that he is Christ's, let him of himself think this again, that, as is Christ's, even so are we Christ's.  
Do ye look at what concerns appearance? If any one has confidence in himself that he is of Christ, let him think this again in himself, that even he [is] of Christ, so also [are] we.  
The things in presence do ye see? if any one hath trusted in himself to be Christ's, this let him reckon again from himself, that according as he is Christ's, so also we [are] Christ's;
- 8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:  
For and if I should boast even somewhat more abundantly of our authority, which the Lord has given [to us] for building up and not for your overthrowing, I shall not be put to shame;  
for even if also anything more abundantly I shall boast concerning our authority, that the Lord gave us for building up, and not for casting you down, I shall not be ashamed;

- 9 That I may not seem as if I would terrify you by letters.  
that I may not seem as if I was frightening you by letters:  
that I may not seem as if I would terrify you through the letters,
- 10 For his letters (say they) are weighty and powerful; but his bodily presence is weak, and his speech contemptible.  
because his letters, he says, [are] weighty and strong, but his presence in the body weak, and his speech naught.  
`because the letters indeed -- saith one -- [are] weighty and strong, and the bodily presence weak, and the speech despicable.`
- 11 Let such one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present.  
Let such a one think this, that such as we are in word by letters [when] absent, such also present in deed.  
This one -- let him reckon thus: that such as we are in word, through letters, being absent, such also, being present, [we are] in deed.
- 12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.  
For we dare not class ourselves or compare ourselves with some who commend themselves; but these, measuring themselves by themselves, and comparing themselves with themselves, are not intelligent.  
For we do not make bold to rank or to compare ourselves with certain of those commending themselves, but they, among themselves measuring themselves, and comparing themselves with themselves, are not wise,
- 13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even to you.  
Now \*we\* will not boast out of measure, but according to the measure of the rule which the God of measure has apportioned to us, to reach to you also.  
and we in regard to the unmeasured things will not boast ourselves, but after the measure of the line that the God of measure did appoint to us -- to reach even unto you;
- 14 For we stretch not ourselves beyond our measure, as though we reached not to you; for we are come as far as to you also in preaching the glad-tidings of Christ:  
For we do not, as not reaching to you, overstretch ourselves, (for we have come to you also in the glad tidings of the Christ;) for not as not reaching to you do we stretch ourselves overmuch, for even unto you did we come in the glad-tidings of the Christ,
- 15 Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule abundantly,  
not boasting out of measure in other people`s labours, but having hope, your faith increasing, to be enlarged amongst you, according to our rule yet more abundantly  
not boasting of the things not measured, in other men`s labours, and having hope -- your faith increasing -- in you to be enlarged, according to our line -- into abundance,
- 16 To preach the glad-tidings in the regions beyond you, and not to boast in another man's line of things made ready to our hand.  
to announce the glad tidings to that [which is] beyond you, not to be boasting in another`s rule of things made ready to hand.  
in the [places] beyond you to proclaim glad-tidings, not in another`s line in regard to the things made ready, to boast;

- 17 But he that glorieth, let him glory in the Lord.  
But he that boasts, let him boast in the Lord.  
and he who is boasting -- in the Lord let him boast;
- 18 For not he that commendeth himself is approved, but whom the Lord commendeth.  
For not \*he\* that commends himself is approved, but whom the Lord commends.  
for not he who is commending himself is approved, but he whom the Lord doth commend.
- 1 I earnestly wish ye could bear with me a little in my folly: and indeed bear with me.  
Would that ye would bear with me [in] a little folly; but indeed bear with me.  
O that ye were bearing with me a little of the folly, but ye also do bear with me:
- 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.  
For I am jealous as to you with a jealousy [which is] of God; for I have espoused you unto one man, to present [you] a chaste virgin to Christ.  
for I am zealous for you with zeal of God, for I did betroth you to one husband, a pure virgin, to present to Christ,
- 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.  
But I fear lest by any means, as the serpent deceived Eve by his craft, [so] your thoughts should be corrupted from simplicity as to the Christ.  
and I fear, lest, as the serpent did bedecit Eve in his subtilty, so your minds may be corrupted from the simplicity that [is] in the Christ;
- 4 For if he that cometh preacheth another Jesus [Yashua], whom we have not preached, or if ye receive another spirit, which ye have not received, or another glad-tidings, which ye have not accepted, ye might well bear with him.  
For if indeed he that comes preaches another Jesus [Yashua], whom we have not preached, or ye get a different Spirit, which ye have not got, or a different glad tidings, which ye have not received, ye might well bear with [it].  
for if, indeed, he who is coming doth preach another Jesus [Yashua] whom we did not preach, or another Spirit ye receive which ye did not receive, or other glad-tidings which ye did not accept -- well were ye bearing [it],
- 5 For I suppose I was not a whit behind the very greatest apostles.  
For I reckon that in nothing I am behind those who are in surpassing degree apostles.  
for I reckon that I have been nothing behind the very chiefest apostles,
- 6 But though I am rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.  
But if [I am] a simple person in speech, yet not in knowledge, but in everything making [the truth] manifest in all things to you.  
and even if unlearned in word -- yet not in knowledge, but in every thing we were made manifest in all things to you.
- 7 Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the glad-tidings of God without reward?  
Have I committed sin, abasing myself in order that \*ye\* might be exalted, because I gratuitously announced to you the glad tidings of God?  
The sin did I do -- myself humbling that ye might be exalted, because freely the glad-tidings of God I did proclaim to you?



- 8** I robbed other assemblies, taking wages of them, to do you service.  
I spoiled other assemblies, receiving hire for ministry towards you.  
other assemblies I did rob, having taken wages, for your ministration;
- 9** And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren who came from Macedonia supplied: and in all things I have kept myself from being burdensome to you, and so will I keep myself.  
And being present with you and lacking, I did not lazily burden any one, (for the brethren who came from Macedonia supplied what I lacked,) and in everything I kept myself from being a burden to you, and will keep myself.  
and being present with you, and having been in want, I was chargeable to no one, for my lack did the brethren supply -- having come from Macedonia -- and in everything burdenless to you I did keep myself, and will keep.
- 10** As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.  
[The] truth of Christ is in me that this boasting shall not be stopped as to me in the regions of Achaia.  
The truth of Christ is in me, because this boasting shall not be stopped in regard to me in the regions of Achaia;
- 11** Why? because I love you not? God knoweth.  
Why? because I do not love you? God knows.  
wherefore? because I do not love you? God hath known!
- 12** But what I do, that I will do, that I may cut off occasion from them who desire occasion; that in what they glory, they may be found even as we.  
But what I do, I will also do, that I may cut off the opportunity of those wishing [for] an opportunity, that wherein they boast they may be found even as we.  
and what I do, I also will do, that I may cut off the occasion of those wishing an occasion, that in that which they boast they may be found according as we also;
- 13** For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.  
For such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ.  
for those such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ,
- 14** And no wonder; for Satan himself is transformed into an messenger of light.  
And [it is] not wonderful, for Satan himself transforms himself into an messenger of light.  
and no wonder -- for even the Adversary doth transform himself into a messenger of light;
- 15** Therefore it is no great thing if his ministers also are transformed as the ministers of righteousness; whose end shall be according to their works.  
It is no great thing therefore if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their work  
no great thing, then, if also his ministrants do transform themselves as ministrants of righteousness -- whose end shall be according to their work
- 16** I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.  
Again I say, Let not any one think me to be a fool; but if otherwise, receive me then even as a fool, that \*I\* also may boast myself some little.  
Again I say, may no one think me to be a fool; and if otherwise, even as a fool receive me, that I also a little may boast.

- 17 That which I speak, I speak it not according to the Lord, but as it were foolishly, in this confidence of boasting.  
 What I speak I do not speak according to [the] Lord, but as in folly, in this confidence of boasting.  
 That which I speak, I speak not according to the Lord, but as in foolishness, in this the confidence of boasting;
- 18 Seeing that many glory after the flesh, I will glory also.  
 Since many boast according to flesh, \*I\* also will boast.  
 since many boast according to the flesh, I also will boast:
- 19 For ye suffer fools gladly, seeing ye yourselves are wise.  
 For ye bear fools readily, being wise.  
 for gladly do ye bear with the fools -- being wise,
- 20 For ye suffer, if a man bringeth you into bondage, if a man devoureth you, if a man taketh from you, if a man exalteth himself, if a man smiteth you on the face.  
 For ye bear if any one bring you into bondage, if any one devour [you], if any one get [your money], if any one exalt himself, if any one beat you on the face.  
 for ye bear, if any one is bringing you under bondage, if any one doth devour, if any one doth take away, if any one doth exalt himself, if any one on the face doth smite you;
- 21 I speak as concerning reproach, as though we had been weak. But in whatever respect any is bold, (I speak foolishly) I am bold also.  
 I speak as to dishonour, as though \*we\* had been weak; but wherein any one is daring, (I speak in folly,) \*I\* also am daring.  
 in reference to dishonour I speak, how that we were weak, and in whatever any one is bold -- in foolishness I say [it] -- I also am bold.
- 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the offspring of Abraham? so am I.  
 Are they Hebrews? \*I\* also. Are they Israelites? \*I\* also. Are they seed of Abraham? \*I\* also.  
 Hebrews are they? I also! Israelites are they? I also! seed of Abraham are they? I also!
- 23 Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in death often.  
 Are they ministers of Christ? (I speak as being beside myself) \*I\* above measure [so]; in labours exceedingly abundant, in stripes to excess, in prisons exceedingly abundant, in deaths oft.  
 ministrants of Christ are they? -- as beside myself I speak -- I more; in labours more abundantly, in stripes above measure, in prisons more frequently, in deaths many times;
- 24 From the Jews five times I received forty stripes save one.  
 From the Jews five times have I received forty [stripes], save one.  
 from Jews five times forty [stripes] save one I did receive;
- 25 Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;  
 Thrice have I been scourged, once I have been stoned, three times I have suffered shipwreck, a night and day I passed in the deep:  
 thrice was I beaten with rods, once was I stoned, thrice was I shipwrecked, a night and a day in the deep I have passed;

- 26** In journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;  
in journeyings often, in perils of rivers, in perils of robbers, in perils from [my own] race, in perils from [the] nations, in perils in [the] city, in perils in [the] desert, in perils on [the] sea, in perils among false brethren;  
journeyings many times, perils of rivers, perils of robbers, perils from kindred, perils from nations, perils in city, perils in wilderness, perils in sea, perils among false brethren;
- 27** In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.  
in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.  
in laboriousness and painfulness, in watchings many times, in hunger and thirst, in fastings many times, in cold and nakedness;
- 28** Besides those things that are without, that which cometh upon me daily, the care of all the assemblies.  
Besides those things that are without, the crowd [of cares] pressing on me daily, the burden of all the assemblies.  
apart from the things without -- the crowding upon me that is daily -- the care of all the assemblies.
- 29** Who is weak, and I am not weak? who is made to fall into sin, and I burn not?  
Who is weak, and I am not weak? Who is stumbled, and I burn not?  
Who is infirm, and I am not infirm? who is stumbled, and I am not fired;
- 30** If I must needs glory, I will glory of the things which concern my infirmities.  
If it is needful to boast, I will boast in the things which concern my infirmity.  
if to boast it behoveth [me], of the things of my infirmity I will boast;
- 31** The God and Father of our Lord Jesus [Yashua] Christ, who is blessed for evermore, knoweth that I lie not.  
The God and Father of the Lord Jesus [Yashua] knows -- he who is blessed for ever -- that I do not lie.  
the God and Father of our Lord Jesus [Yashua] Christ -- who is blessed to the ages -- hath known that I do not lie! --
- 32** In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:  
In Damascus the ethnarch of Aretas the king kept the city of the Damascenes shut up, wishing to take me;  
In Damascus the ethnarch of Aretas the king was watching the city of the Damascenes, wishing to seize me,
- 33** And through a window in a basket I was let down by the wall, and escaped his hands.  
and through a window in a basket I was let down by the wall, and escaped his hands.  
and through a window in a rope basket I was let down, through the wall, and fled out of his hands.
- 1** It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.  
Well, it is not of profit to me to boast, for I will come to visions and revelations of [the] Lord.  
To boast, really, is not profitable for me, for I will come to visions and revelations of the Lord.

- 2** I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such one caught up to the third heaven.  
I know a man in Christ, fourteen years ago, (whether in [the] body I know not, or out of the body I know not, God knows;) such [a one] caught up to [the] third heaven.  
I have known a man in Christ, fourteen years ago -- whether in the body I have not known, whether out of the body I have not known, God hath known -- such an one being caught away unto the third heaven;
- 3** And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)  
And I know such a man, (whether in [the] body or out of the body I know not, God knows;)  
and I have known such a man -- whether in the body, whether out of the body, I have not known, God hath known, --
- 4** That he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.  
that he was caught up into paradise, and heard unspeakable things said which it is not allowed to man to utter.  
that he was caught away to the paradise, and heard unutterable sayings, that it is not possible for man to speak.
- 5** Of such one will I glory: yet of myself I will not glory, but in my infirmities.  
Of such [a one] I will boast, but of myself I will not boast, unless in my weaknesses.  
Of such an one I will boast, and of myself I will not boast, except in my infirmities,
- 6** For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or what he heareth from me.  
For if I shall desire to boast, I shall not be a fool; for I will say [the] truth; but I forbear, lest any one should think as to me above what he sees or [to be], or whatever he may hear of me.  
for if I may wish to boast, I shall not be a fool, for truth I will say; but I forebear, lest any one in regard to me may think anything above what he doth see me, or doth hear anything of me;
- 7** And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.  
And that I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not be exalted.  
and that by the exceeding greatness of the revelations I might not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of the Adversary, that he might buffet me, that I might not be exalted overmuch.
- 8** For this thing I besought the Lord thrice, that it might depart from me.  
For this I thrice besought the Lord that it might depart from me.  
Concerning this thing thrice the Lord did I call upon, that it might depart from me,

- 9 And he said to me, My favor is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.  
 And he said to me, My favor suffices thee; for [my] power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ may dwell upon me.  
 and He said to me, `Sufficient for thee is My favor, for My power in infirmity is perfected;` most gladly, therefore, will I rather boast in my infirmities, that the power of the Christ may rest on me:
- 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am strong.  
 Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for when I am weak, then I am powerful wherefore I am well pleased in infirmities, in damages, in necessities, in persecutions, in distresses -- for Christ; for whenever I am infirm, then I am powerful;
- 11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended by you: for in nothing am I behind the very greatest apostles, though I am nothing.  
 I have become a fool; \*ye\* have compelled me; for \*I\* ought to have been commended by you; for I have been nothing behind those who were in surpassing degree apostles, if also I am nothing.  
 I have become a fool -- boasting; ye -- ye did compel me; for I ought by you to have been commended, for in nothing was I behind the very chiefest apostles -- even if I am nothing.
- 12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.  
 The signs indeed of the apostle were wrought among you in all endurance, signs, and wonders, and works of power.  
 The signs, indeed, of the apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds,
- 13 For what is that in which ye were inferior to other assemblies, except that I myself was not burdensome to you? forgive me this wrong.  
 For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in laziness a charge upon you? Forgive me this injury.  
 for what is there in which ye were inferior to the rest of the assemblies, except that I myself was not a burden to you? forgive me this injustice!
- 14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children.  
 Behold, this third time I am ready to come to you, and I will not be in laziness a charge; for I do not seek yours, but you; for the children ought not to lay up for the parents, but the parents for the children.  
 Lo, a third time I am ready to come unto you, and I will not be a burden to you, for I seek not yours, but you, for the children ought not for the parents to lay up, but the parents for the children,
- 15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I am loved.  
 Now \*I\* shall most gladly spend and be utterly spent for your souls, if even in abundantly loving you I should be less loved.  
 and I most gladly will spend and be entirely spent for your souls, even if, more abundantly loving you, less I am loved.

- 16** But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.  
But be it so. \*I\* did not burden you, but being crafty I took you by guile.  
And be it [so], I -- I did not burden you, but being crafty, with deceit I did take you;
- 17** Did I make a gain of you by any of them whom I sent to you?  
Did I make gain of you by any of those whom I have sent to you?  
any one of those whom I have sent unto you -- by him did I take advantage of you?
- 18** I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?  
I begged Titus, and sent the brother with [him]: did Titus at all make gain of you? have we not walked in the same spirit? [have we] not in the same steps?  
I entreated Titus, and did send with [him] the brother; did Titus take advantage of you? in the same spirit did we not walk? -- did we not in the same steps?
- 19** Again, think ye that we excuse ourselves to you? we speak before God in Christ: but we do all things, dearly beloved, for your edification.  
Ye have long been supposing that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for your building up.  
Again, think ye that to you we are making defence? before God in Christ do we speak; and the all things, beloved, [are] for your up-building,
- 20** For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found by you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:  
For I fear lest perhaps coming I find you not such as I wish, and that \*I\* be found by you such as ye do not wish: lest [there might be] strifes, jealousies, angers, contentions, evil speakings, whisperings, puffings up, disturbances;  
for I fear lest, having come, not such as I wish I may find you, and I -- I may be found by you such as ye do not wish, lest there be strifes, envying wraths, revelries, evil-speakings, whisperings, puffings up, insurrections,
- 21** And lest, when I come again, my God may humble me among you, and I shall bewail many who have sinned already, and have not reformed of their uncleanness, and lewdness, and lasciviousness, which they have committed.  
lest my God should humble me as to you when I come again, and that I shall grieve over many of those who have sinned before, and have not reformed as to the uncleanness and fornication and licentiousness which they have practised.  
lest again having come, my God may humble me in regard to you, and I may bewail many of those having sinned before, and not having reformed concerning the uncleanness, and whoredom, and lasciviousness, that they did practise.
- 1** This is the third time I am coming to you: By the mouth of two or three witnesses shall every word be established.  
This third time I am coming to you. In the mouth of two or three witnesses shall every matter be established.  
This third time do I come unto you; on the mouth of two witnesses or three shall every saying be established;

- 2** I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them who heretofore have sinned, and to all others, that, if I come again, I will not spare;  
I have declared beforehand, and I say beforehand as present the second time, and now absent, to those that have sinned before, and to all the rest, that if I come again I will not spare.  
I have said before, and I say [it] before, as being present, the second time, and being absent, now, do I write to those having sinned before, and to all the rest, that if I come again, I will not spare,
- 3** Since ye seek a proof of Christ speaking in me, who toward you is not weak, but is mighty in you.  
Since ye seek a proof of Christ speaking in me, (who is not weak towards you, but is powerful among you,  
since a proof ye seek of the Christ speaking in me, who to you is not infirm, but is powerful in you,
- 4** For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God towards you.  
for if indeed he has been crucified in weakness, yet he lives by God`s power; for indeed \*we\* are weak in him, but we shall live with him by God`s power towards you,)  
for even if he was crucified from infirmity, yet he doth live from the power of God; for we also are weak in him, but we shall live with him from power of God toward you.
- 5** Examine yourselves, whether ye are in the faith; prove your own selves. Know ye not your own selves, that Jesus [Yashua] Christ is in you, except ye are reprobates?  
examine your own selves if ye be in the faith; prove your own selves: do ye not recognise yourselves, that Jesus [Yashua] Christ is in you, unless indeed ye be reprobates?  
Your ownelves try ye, if ye are in the faith; your ownelves prove ye; do ye not know your ownelves, that Jesus [Yashua] Christ is in you, if ye be not in some respect disapproved of?
- 6** But I trust that ye will know that we are not reprobates.  
Now I hope that ye will know that \*we\* are not reprobates.  
and I hope that ye shall know that we -- we are not disapproved of;
- 7** Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we should be as reprobates.  
But we pray to God that ye may do nothing evil; not that \*we\* may appear approved, but that \*ye\* may do what is right, and \*we\* be as reprobates.  
and I pray before God that ye do no evil, not that we may appear approved, but that ye may do that which is right, and we may be as disapproved
- 8** For we can do nothing against the truth, but for the truth.  
For we can do nothing against the truth, but for the truth.  
for we are not able to do anything against the truth, but for the truth;

- 9** For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.  
For we rejoice when \*we\* may be weak and \*ye\* may be powerful. But this also we pray for, your perfecting.  
for we rejoice when we may be infirm, and ye may be powerful; and this also we pray for -- your perfection!
- 10** Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.  
On this account I write these things being absent, that being present I may not use severity according to the authority which the Lord has given me for building up, and not for overthrowing.  
because of this, these things -- being absent -- I write, that being present, I may not treat [any] sharply, according to the authority that the Lord did give me for building up, and not for casting down.
- 11** Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.  
For the rest, brethren, rejoice; be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be with you.  
Henceforth, brethren, rejoice; be made perfect, be comforted, be of the same mind, be at peace, and the God of the love and peace shall be with you;
- 12** Greet one another with a holy kiss.\  
Salute one another with a holy kiss.  
salute one another in an holy kiss;
- 12** \13:13\All the saints salute you.  
Salute one another with a holy kiss.  
salute one another in an holy kiss;
- 13** \13:14\The favor of the Lord Jesus [Yashua] Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.  
All the saints salute you.  
salute you do all the saints;